# INDUSTRY & FRUGALITY

PROPOSED

As the ſureſt Means to make us

A Rich and Flouriſhing

# PEOPLE;

AND

# The Linen Manufacture

RECOMMENDED

As tending to promote Theſe among us.

WITH

Some curſory *Reflexions* on

# CHARITY,

So far as it regards our Diſtributions to the POOR.

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——cur——caræ
Non aliquid patriæ tanto emetiris acervo?

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*BOSTON:*
Printed by *Thomas Fleet*, at the *Heart* and *Crown* in Cornhill.
1753.

On my sending Sr R: Cox's Book
which treated of the Methods of Intro-
=ducing the spinning & Weaving of Linnen
in Ireland — at Philadelphia
Mr. Franklin to whom I sent it,
considered it, & proposed the same
Plan to some Ingenious publicke spirited
Friends — they agreed to the Legislature
to Encourage it, the Encouraging pamphlet
was published at Boston to that End
Great Success has attended it at Boston
It was begon a° 1739 —

Peter Collinson 1757

I am thankfull to Providence, put it into
my Mind, to send Cox's Scheme over,
I hope Benevolent publick Spirit,
can't be enough commended
for It was the Means of Stimulateing
the New England people, to set up the Linnen
Manufacture

on my

# *Induſtry* and *Frugality*

proposed as the ſureſt Means to make

## A Rich and Flouriſhing People, &c.

THAT particular Branch of Benevolence which we call *Patriotiſm*, or *the Love of our Country*, may be look'd upon as one of the nobleſt Virtues that ever inhabited the human Breaſt. Where it has had Opportunity to exert itſelf in any conſiderable Degree, it has ſeldom fail'd to make thoſe famous who have been poſſeſs'd of it. Public Reverence and Honours have been their Reward whilſt living, and Statues and monumental Inſcriptions have preſerv'd their Memory when dead.

All Nations have, at ſome Time or other, cultivated and encouraged this Principle, becauſe, at ſome Time or other, all Nations have reap'd the greateſt Advantages from it. The Ancients, both *Greeks* and *Romans*, carry'd it to the higheſt Pitch. Among them, he was a happy Man who could devote himſelf to ſure and ſpeedy Deſtruction for the Good of his Country.

*Dulce et decorum eſt pro patria mori*

was a Leſſon they were early taught, and which they



To the Employement of Thousands

never ſuffer'd to ſlide out of their Mind. While this Spirit prevail'd, thoſe States, in which it did prevail, aroſe to be the moſt eminent in the World. The *public Good* was then the Aim of every Man: This was the Point in which all their Views center'd, and to which all their Actions were directed. But when they once came to loſe Sight of *this Point*, and to look on themſelves as ſo many Individuals, diſtinct from the Public, they ſoon ſet up and purſued particular Intereſts of their own, and the Public was always neglected and often ſacrificed to theſe private Purſuits, when it came in Competition with them. Thus was their Union diſſolved and their Strength diſſipated. The Bundle became untied and thoſe Arrows which, when united, could hardly be bent, now ſeperate and ſingle, were eaſily broken.

There never was a Time, perhaps, that call'd more loudly for the Exerciſe of this public Spirit, of which we have been ſpeaking, than the preſent. But Thanks be to God, we have no Occaſion to carry it ſo far as we ſee it has been carry'd in former Ages. The Good they purchaſed for *their* Country, at the Expence of their Lives, we may purchaſe for *ours* at a much cheaper Rate. A Part of our Wealth, and a ſmall Part too, properly apply'd, will go a great Way towards removing the Difficulties which at preſent lie ſo heavy upon us. That we are under Difficulties, will be deny'd by none; by what Means we became ſo, may be diſputed by many. Some may impute it to the Calamities of the late War, and our exerting Efforts above our Strength, in the ſeveral Expeditions in which we have been engaged. Some may charge it to the violent Shock our Trade has felt from the great and ſudden Change in our Currency. Many

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and loud have been the Declamations on both theſe Topics; whether juſt or not, it is not my Buſineſs at preſent to enquire. Whatever the Means were that brought us into our Diſtreſs, and however we may differ in our Sentiments about theſe Means, we ſhall at leaſt agree in this, that it will be doing us an acceptable Piece of Service to ſhow us our Way out. Nor is this, perhaps, ſo hard a Taſk as ſome may be apt to imagine. The greateſt Difficulty will be to perſuade us to take this Way, when it is ſhown to us.

If we conſider, with any Degree of Attention, the many Advantages we are ſtill in Poſſeſſion of, we ſhall find them ſuch as will enable us to maintain the Superiority we have always held over the Provinces about us. In ſaying this and in enumerating theſe Advantages, I do not intend, as has been the Practice of ſome late *American* Writers, to diſparage the Circumſtances of our neighbouring Colonies; as tho' it was neceſſary to build our Proſperity on the Ruins of theirs; or at leaſt to deface their Building to furniſh Materials for the enlarging and embelliſhing our own. No; while we are happy, may they be ſo too. *Their* Felicity may add to, but can never pall or diminiſh *ours*. The more extenſive Happineſs is, the more it is taſted by a benevolent Mind, and could it be univerſal, to ſuch a Mind it would be complete.

But while we neither envy nor deſpiſe the Advantages of others, let us be careful to improve our own. God has given us a pleaſant Land and a fruitful one. He has not indeed ſeen fit to exempt it from the general Curſe, which the Fall of our firſt Parents drew on the World; nor has he exempted us from our Share in that Curſe. If we eat our Bread, we muſt eat it in the Sweat of our Face; and the Thorns

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and Thiſtles that our Fields bring forth to us, are not ſo much a Proof of the Ground's Barrenneſs as of our Sloth. We muſt reap our Corn before we can fill our Barns, and we muſt plough and ſow before we can hope to reap. But if we will ſit with folded Arms, expecting the Earth ſpontaneouſly to heap its Fruits in our Lap, we ſhall be, as it is fit we ſhould be, certainly diſappointed. We inhabit, as I have already ſaid, a fertile Region. Our Land is good and, with proper Culture, capable of producing every Thing we want. It will yield us Hemp and Flax and every Kind of Corn. The Bread we fetch from abroad, we may find at home, and the vaſt Sums in Silver and Gold, or, which is the ſame Thing, in Bills of Exchange, which we ſend away to purchaſe it, may be kept among us. Our Paſture is inferior to none on the Continent, and our whole Country is plentifully ſupply'd with Springs and vein'd with Brooks and Rivulets of clear and wholſome Water. We have Wood-Lands well ſtock'd with Timber for Ship-Building, equal, at leaſt, in Goodneſs to any that our ſouthern Neighbours can boaſt of. We have fair and goodly Pines for Maſts and Boards which, *under proper Reſtrictions*, may bring us conſiderable Riches; and we have Rivers to aſſiſt our Carriage to and from the inland Parts of the Province. We have many large and populous Towns on the Sea Coaſt, with capacious and ſafe Harbours for Ships, and every Thing convenient for Navigation and foreign Commerce. The Sea, the richeſt Mine in the World, is open to us, and preſents us with an inexhauſtible Source of Wealth. That Part of it that waſhes our Shore, is ſtored with all Kinds of Fiſh for our preſent Uſe, and for ſupplying the Weſt India Markets; and we are well ſituated for carrying on the Cod and Whale Fiſhery to the greateſt Advantage.

While we are thus ſurveying the Gifts that Nature has beſtow'd upon us, with ſo liberal, I had almoſt ſaid ſo laviſh an Hand, can we believe ourſelves to be poor? or if we really are ſo, can we own it without Bluſhing? I know very well, the Cry of Poverty has been for a long Time growing upon us. But I know too, that if we are now *poorer* than we were thirty Years ago, we are at the ſame Time *finer*. Our Ornaments have encreaſed with our Poverty; and if ſo, our Complaints muſt be vain. With an ill Grace muſt that Tradeſman complain of hard Times and the Difficulty of getting a Livelihood, whoſe Wife and Daughters are cover'd with Scarlet and Velvet; or that Labourer, whoſe Table is every Day ſpread with the daintieſt and moſt coſtly Proviſions. I would not be here miſtaken, as tho' I look'd upon this fair outward Shew, as an Evidence of our Riches. I think it a ſtrong Symptom of the contrary; as it is a Proof that our Expences are great, while our Income is ſmall. But what I mean to ſay is, that we ought to retrench our Finery before we complain of our Poverty. Otherwiſe we may ſtill be poor and we may ſtill complain, but our Complaints will never be heard, or if they are heard, will excite Indignation rather than Pity. But this is a tender Point, and I muſt paſs lightly over it, becauſe my Buſineſs is to perſuade, not to provoke.

Nature, we ſee, has done enough for us; it is our Buſineſs to improve her Gifts. Let us increaſe our Induſtry and abate our Extravagance, and the Cry of Poverty will ſoon ceaſe. I ſay, let us eſtabliſh Induſtry and Frugality, and Proſperity will ſoon follow them. By theſe have the *weakeſt* States been raiſed to Wealth and Power, while the oppoſite Vices of Sloth and Luxury have ſunk the moſt *opulent* ones into Poverty and Ruin. It would be waſting Time to de-

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ſcend to particular Inſtances, becauſe it is an Obſervation no Man can fail of making who has gone through but a few Pages of Hiſtory, either ancient or modern. And Nature is conſtant and uniform; the ſame Cauſe, with the ſame Circumſtances, will always produce the ſame Effect. What has preſerved and aggrandiz'd others, will preſerve and aggrandize us, and what has impoveriſh'd and ruin'd them, will impoveriſh and ruin us. Let us therefore ſhun Luxury and Sloth as the Rock on which they have ſplit. Let us follow Induſtry and Frugality; theſe will lead us, as they have led them, to Wealth and Power.

The Number of thoſe who are *really* poor, and who muſt be maintain'd by the public Alms, is indeed a great Burthen on the Province. But this Burthen lies heavier on ſome of our Towns than on others, and heavieſt of all on our Metropolis, the Town of *Boſton*. It is a Load they can neither bear nor ſhake off from their Shoulders. It ſeems to be increaſing on them while their Strength is declining; and tho' they may for a Time ſtagger under it, they muſt ſink at laſt, unleſs ſome Way be found either to alleviate their Burden or to recruit their Strength. Now whatever leſſens the Number of their Poor will effect *one*, and whatever renders their Poor uſeful will effect *both*. This will be taking from the Weight of *one* Scale, and at the ſame Time adding to that of the *other*. When we caſt a look into the Houſes of our Poor, what Scenes of Diſtreſs do we often behold! Numbers of Wretches hungry and naked, ſhivering with Cold and, perhaps, languiſhing with Diſeaſe. But ſtill they wear the human ſhape, and are Part of our own Species, and Humanity will not ſuffer them to periſh. The Change of a few Circumſtances, quite accidental as to us, might have lodged *us* in their cold Cottages and given *them* Poſſeſſion of our comfortable Dwellings. Our Affluence

is not our Virtue, nor is their Poverty their Crime. Such Reflections as theſe muſt warm our Breaſts with Compaſſion and excite us to do all we can to alleviate Miſeries which might have been our own.

Very little need be ſaid in Order to kindle this compaſſionate Temper towards the Poor. There are few Countries, perhaps none in the World, where it prevails in a greater Degree than among ourſelves; and God forbid I ſhould ſay any Thing to check it. No; may this laudable Spirit ſtill prevail, and continue to be, as it has been, an Honour to us. But yet I may be allowed to ſay, that it requires Prudence to direct it to *right* Objects, and to regulate it, both as to the *Manner* and *Degree* in which we are to exerciſe it. And here it may be aſſerted in general, that *that* is a leſs beneficial Charity which maintains the Poor, than *that* which enables the Poor to maintain themſelves. The latter is certainly leſs precarious, more diffuſe and more laſting. The *former* is confined to *one* Object, the *latter* is extended to *many*, becauſe it makes *that Object* uſeful to many. He therefore is more truly charitable who gives the Poor Employment, than he who gives them Money. He is a better Friend to the Community, he is a better Friend to the Poor themſelves. Indeed where Age or Sickneſs or any other Infirmity, either of Body or Mind, has render'd the Poor unable to work, here we can have no Expectation from them. To theſe we muſt open our Hand freely, but we muſt open it with Diſcretion. We may be bountiful to them without being profuſe. We may afford them the Neceſſaries, we may afford them the Comforts, without furniſhing them with the Luxuries of Life. But when thoſe apply to us for Alms, who are hearty and ſtrong, and labour under no Malady but that of Lazineſs, we *may*, we *ought* to deny them. Theſe are the very Perſons, the Apoſtle tells us, *ſhould not eat*, becauſe they *will not*



*work*;

*work*; and to feed and cloath ſuch, while they continue idle, is rather to tranſgreſs than fulfil the Law of Charity. We may indeed be told by ſuch Perſons, that they cannot get Employment, and that they would be glad to work, if they could. This, I believe is not often really the Caſe. But if it has been ſo heretofore, it is like to be ſo no longer. A Scheme is now projected, by which a Door will be opened to let all our Poor into Employment; and Women and Children, who are our moſt common and idle Beggars, may now find Work proper for their Sex and Age.

I have often beheld, with Concern, the Swarms of Children, of both Sexes, that are continually ſtrolling and playing about the Streets of our Metropolis, cloathed in Rags, and brought up in Idleneſs and Ignorance; and who muſt probably come, in a very ſhort Time, from picking of Sticks to picking of Pockets. This is certainly a Diſgrace to that great Town; and I have long wonder'd that no Remedy has been appli'd to ſo pernicious an Evil, and which, at the ſame Time, will ſo eaſily admit of a Cure. To this End nothing more is required, than lodging a Power in ſome proper Perſons, to take up ſuch Children and (whether their unnatural Parents will or not) to place them out to ſuch Trades or Employments as may in Time enable them to acquire an honeſt Subſiſtence. The Objection, that this would infringe the natural Rights of Mankind, is weak and frivolous. There are few Laws that do not, in ſome Way or other and in ſome Degree, affect theſe Rights, and every Man, that becomes a Member of any Community, gives up ſome Part of them. Without doing ſo, it is impoſſible for us to enjoy the Benefits of Society, or to reap any Advantage from the wiſeſt and beſt Regulations. The *Athenians* were as free a People as any under the Sun. They knew the Worth of Liberty, and were jealous of it in the higheſt Degree.

Yet

Yet they, free as they were, had a Law that inflicted ſevere Penalties on Idleneſs. This Law was made by that wiſe Man *Solon*, and it impower'd certain Magiſtrates to call any Man before them, and to examine into his ordinary Expences and the Means by which he was enabled to ſupport them. Far from looking on this as a Diminution of their Liberty, they ſubmitted to it, as a wiſe Inſtitution, and doubtleſs experienced the good Effect of it.

By the Scheme I juſt now mentioned, I mean *that* for introducing and eſtabliſhing the *Linen Manufacture* among us. This is a noble Undertaking, and many and great are the Advantages the Province muſt reap from it, if it is vigorouſly ſupported and wiſely managed. By taking off from the Number of our Poor, it will take off from our Burden, and by multiplying our uſeful Hands, it will add to our Strength. This will employ thoſe that muſt otherwiſe be idle; and it will employ them at Seaſons in which no other Employment can be follow'd. It will employ Multitudes, it will employ all, for it is a Buſineſs in no Danger of being overdone. I ſhall not attempt to compute what Quantity of Linen we import, nor what Sums are ſent out in Payment for it. It is ſufficient for my preſent Purpoſe, if it can be ſhewn that both theſe muſt be great. And to do this, we need only conſider how conſtant and univerſal the Uſe of this Manufacture is. That our Beds, our Tables and our Bodies are covered with it; and that the greateſt Part (and in a Manner all of any Fineneſs and Value) is brought to us from foreign Countries. This Conſideration, I ſay, will ſuffice to ſhow, that our Conſumption is exceeding great, and that the Advantage of ſupplying ourſelves muſt be ſo too, as it will employ great Numbers of Hands, and ſave among us great Sums of Money. It will, beſides this, quicken our Demand for Flax, and thereby encourage our raiſing it

more generally and in greater Quantities: And the Seed of *this* will be a new and profitable Article for Exportation. Thus our Lands will be further improved, our Importation leſſen'd and our Exportation encreaſed. It is an Undertaking therefore that deſerves our utmoſt Attention, and Charity, beſtow'd on this, is well beſtow'd. A ſmall Sum, given here, will diffuſe its Benefit to hundreds. Let us not then repine at any Expence neceſſary to bring this important Project to Maturity. It is an Undertaking which, like all others, requires nurſing in its Infancy. Let us be content to feed it in its weak State, it will ſoon be able to ſtand alone. It will thrive and gather Strength. It will maintain itſelf, it will maintain thouſands; it will give us back, with Intereſt, what we now beſtow on its Support, and will, in its Turn, ſupport us, and enrich us.

It gives me, I confeſs, no ſmall Pleaſure to conſider what Encouragement this great Undertaking has already met with, and how many Men of Character, and Ability are to be found among its Patrons. The *Gentlemen*, who have the more immediate Management of it, are hearty Friends to it, and in being ſo, are hearty Friends to their Country. They diſcharge their Truſt with great Integrity and Succeſs. A conſiderable Part of their Time is freely beſtow'd on its Affairs, nor have their Purſes been ſhut when its particular Occaſions have required them to be open. The *Subſcribers* to it are numerous, and among them are many who punctually and chearfully pay their Subſcriptions, as all would doubtleſs do, if they would give themſelves Time to conſider the many Benefits ariſing from it. And here with Gratitude, I muſt mention the generous Donation of an *ingenious Gentleman* in a neighbouring Province, whoſe Benevolence extends to Mankind in general, and to whom Mankind in general are under the greateſt Obligations. Our Metropolis, the Town

of

of *Boſton* is well diſpoſed towards it. Of this they have given a ſenſible Proof, at their general Meeting in *March*, by the free Loan of a conſiderable Sum of Money, to be improved in this Manufacture. And I heartily wiſh proper Application was made to our Legiſlature, for their Favour and Aſſiſtance. The *Fathers of our Country* would ſurely encourage what is ſo evidently beneficial to it, and their Wiſdom would ſuggeſt the Manner and Degree in which this Encouragement ought to be given.

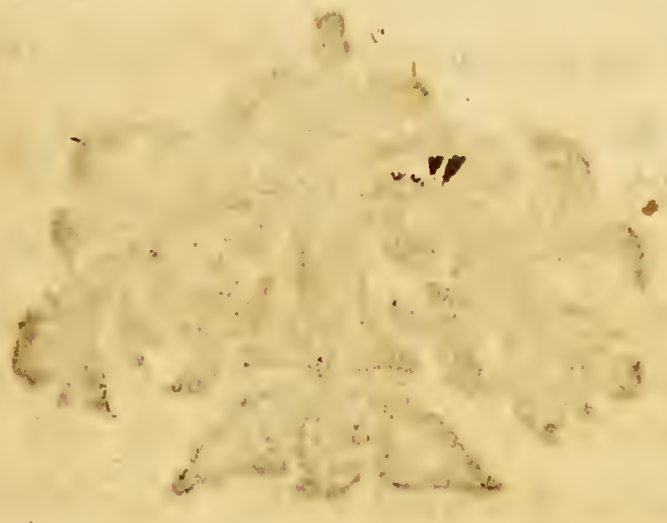
Nor muſt I, by any Means, forget the liberal Benefaction of the *Ladies*, by which the Managers have been enabled to open a new School, where Spinning will be taught our female Youth, and where poor Children will be provided with Wheels and other Utenſils without any Charge or Expence to their Parents. This is a truly uſeful and extenſive Charity, and *you* who have contributed to it cannot fail of your Reward; a Reward that may more properly be ſaid to be multiply'd to you, than divided among you. How great muſt your Satisfaction be to viſit your School! for yours it now is. There to ſee a Number of modeſt Maidens, furniſh'd with the Means of gaining an honeſt Livelihood, who muſt otherwiſe, perhaps, have eat their Bread at the Expence of their Innocence, and having once enter'd upon a Courſe of Vice, muſt have gone on in the ſame, during a Life continually increaſing in Wretchedneſs, becauſe continually increaſing in Guilt. Behold theſe now earning, inſtead of begging their daily Bread, Earning it, not as the Wages of Iniquity, but as the Fruits of a laudable Induſtry. Theſe you have tranſplanted from Penury and Want, to a decent Competence. You have reſcued them from Vice, by ſnatching them from the Temptations to Vice. You have delivered them from Miſery in *this* World, and perhaps laid the Foundation of their Happineſs in

the

the *next*. How happy muſt you be in theſe Reflexions! They muſt ſurely give you the moſt refined Pleaſures; Pleaſures ſuited to a rational Mind, which will never ſatiate, and which you can never indulge to Exceſs. And yet how many are there that have it in their Power to be thus happy! The ſame well diſpoſed Charity will afford the ſame Reflexions, and theſe Reflexions the ſame Happineſs.

Thus has this Scheme been hitherto encouraged. Let us not ſuffer our Zeal for it to abate. Let us rather exert ourſelves with double Vigour for its Support, ſince the Welfare of our Country is ſo deeply concerned in its Succeſs. It is *this* that will make us induſtrious and frugal, and till we are ſo, we may project ten thouſand Means for our Relief, they will all prove ineffectual. Let us improve our Lands to the utmoſt. Let theſe ſupply us with Corn for the Bread we eat, and with Flax for the Linen we wear, and at the ſame Time, let us retrench ſome of our unneceſſary Expences, and we muſt, even under all our other Diſadvantages, ſoon become a rich and flouriſhing People. I therefore repeat it again, and I wiſh I could repeat it till it was univerſally believed, let us baniſh Luxury and Sloth; let a Spirit of Induſtry and Frugality prevail, eſpecially among the Poor; and let every Scheme that has a Tendency to introduce and confirm this Spirit among them, be aſſiſted and encouraged by the Rich; then, and not till then, ſhall the State of our Affairs change for the better, and a new and lovely Scene ſhall open to our View. Our Trees ſhall bend beneath their Load, and our Fields and Paſtures ſhall be cloathed with Corn and Graſs. Our Barns ſhall be filled with the Fruits of the Earth, and our Flocks and Herds ſhall be multiply'd exceedingly. In our Towns, Trade and Commerce, eſpecially the moſt profitable Branches of them, ſhall revive and flouriſh, and the buſy Hand of

Induſtry

Induſtry ſhall be every where in Motion. Our Tradesmen ſhall no longer complain for Want of Work, nor for Want of their Money when their Work is done. The chearful Labourer ſhall ſing over his daily Taſk, becauſe he will be ſure of his Wages, and his Employer ſhall punctually pay theſe Wages, becauſe he will be ſure they were earned. A general Satisfaction ſhall run through all Ranks of Men; good Offices ſhall become reciprocal and common; the Rich ſhall be better ſerv'd and the Poor better paid.

And what Heart would not leap at ſuch a Proſpect! What Hand would not contribute to the Purchaſe of it! A Proſpect, not like others to be obſcured by Miſts and Clouds, and which at beſt, by being often view'd, become indifferent, perhaps tireſome, to the Eye. This, on the contrary, will be ever improving; it will brighten with Time, and be continually preſenting us with freſh Beauties, and freſh Delights. Happy is the Eye that ſhall behold it, but happier the Hand that ſhall be inſtrumental in procuring it.